

## Library hours

Until further notice, the Libraries will be open 1 p.m. to 10 p.m. Tuesday through Friday, 9 a.m. to 5 p.m. Saturday, and closed Sunday and Monday.

# Multi-Culturalism: Cross fertilization with Individualism

## or Ghetto fertilization?

Michael Sheldon

When the federal government recently announced a rather inconsistent collection of policies bearing on French, English and the Canadian mosaic, opposition spokesmen lost no time in declaring their support. Mr. Trudeau and Mr. Pelletier had waved the banner of the sacred cow at them.

Among the programs announced by Ottawa were several that should in fact assist the coherent development of Canada as a country with two official languages. What I find disturbing is the tagging onto these of the concept of multiculturalism -- the sacred cow.

For I believe that any serious attempt to promote multiculturalism in Canada today would be negative and divisive. It would serve only to thwart the affirmation of that sense of Canadian identity which is already fragile enough and bedevilled by its inner conflicts. Folklore museums, folkdance festivals, histories of ethnic groups -- these can serve a certain purpose. And this comment does not bear on the problems of our native peoples. But the promotion of languages other than English and French through schools, radio and television as Canadian languages, providing active support for continuing difference -- that is where the danger lies.

Let's take a cold, hard look at the cultural condition of Canada today. You have a lively, strengthening North American French culture based on Quebec, arising out of and contributing to a sense of identity that is at least as much Québécois as it is Canadian. But the situation in English Canada is much less promising. Pulls, pressures and foreign controls such as afflict any attempt at economic independence also impede the development of a cultural identity.



ted in other languages look outward and backward. The preservation of the languages of Central or Eastern Europe can only be an anachronism, please

continued on page 2.

Three kinds of cultural interrelations predominate in a heterogeneous society: assimilation, isolation and accommodation.

Assimilation is an intensive process resulting in the merger of two or more cultures into a homogeneous unit. Implicitly or explicitly the assimilationists say: "Our way is the majority way and, therefore, the only right way; conform or be ostracized".

Assimilation is anti-democratic. While allegedly solving problems arising from differences, it actually undermines some of the basic tenets of democracy. It weakens the creativity of people by depriving them of contacts with their ancient cultural roots, and standardizes society thereby retarding civilization's growth. While in some cases assimilation may be implementable, in many, however, it is simply unfeasible.

Jewish survival is a case in point.

Cultural isolationism tends to preserve traditional modes of life in their most original form by preventing or reducing to a minimum intercultural relations. It represents an extreme philosophy of cultural fossilization alien to the democratic process.

Accommodation is a process through which men and groups seek such forms of interaction as do not tend to hamper their individual identification while promoting mutual diffusion of cultures. Accommodation rests upon the acceptance by all parties of tolerance, loyalty, participation and sympathy.

Cultural pluralism stresses national unity by crossfertilization of heterogeneous cultures. The theory of cultural pluralism assumes thus that cultural differentiation is a positive feature of a genuine democratic society. The dissemination of unique values enriches cultures and thus fosters their growth.

In spite of all the merits the theory might be misinterpreted in its application. It might lead towards separatism, group Chauvinism, exaggeration and idealisation of the past, false romanticism. It may thereby sustain old biases, prejudices and bigotry.

Conservation of group cultures must not be a substitute but a complement to the national culture of the country. Values diametrically opposed to the survival of a democratic society cannot be tolerated because they defeat the higher pur-

pose of cultural pluralism. For example, the deplorable attitude of the Doukhobors towards formal education, etc. Habits and customs incongruent with the democratic way of life should be discouraged. National unity requires a common base of social custom essential to the preservation of political integrity. Simultaneously with cultural differentiation emphasis must be placed on common ideals and ends.

Any attempt to trace the underlying philosophy of Canadian policy towards minorities, except that of the French Canadian, is subject to many limitations.

1) Canadian statesmen tended as a rule to be pragmatic rather than emphatic. Short-run solutions commanded far greater respect than theorizing on principles.

2) The performance of Canadian Sociology and Anthropology is relatively limited.

3) The distinct meaning of Canadian nationhood has only recently attracted wider interest.

In the absence of socio-historical studies, an examination of Constitutional History and Policy Statements by prominent members of the Federal Government will provide information necessary to determine the evolution of Canadian policy towards ethical and religious groups in the country.

The first Constitutional Act, following the conquest, the Royal Proclamation of October 7th, 1763, was assimilationist in nature. "All persons inhabiting in or resorting to our said Colony may confide in our Royal protection for the enjoyment of the benefit of the *laws of our realm of England*." The Treaty of the Peace of Paris made no allowance for religious tolerance. The King's "most precise and effectual orders" would guard his new subjects in the profession of their religion "*as far as the laws of Great Britain permit*".

The first two British Governors in Canada, Murray and Carlton, displayed a remarkable degree of independent thinking, for they realized how unrealistic the policy of cultural and religious coercion would be, to say nothing of its inherent evil. Both interpreted the law in most liberal terms favoring the French Canadian community and thus paving the way for the Quebec Act of 1774 which marked a definite departure from assimilation by force, although no positive policy towards ethno-religious rights was as yet in sight.

continued on page 2.

## SGAUT against strike

**SGWU FACULTY MEMBERS HAVE VOTED not to support striking library workers' demands, urging instead that negotiations between both sides be reopened immediately.**

Yesterday's SGAUT meeting centered around a motion by History professor Frank Chalk's motion that which called for supporting NUSGWUE on the issues of a modified union shop, recognition of seniority rights and higher wages. It also urged mem-

bers to discuss the issue in class and to plan cancellation of classes if the administration did not recognize union requests by December 6.

It was defeated by a vote of 60-30 with 5 abstentions.

Instead a SGAUT executive council motion was adopted; moved by past president Calvin Potter, it called for the Association to impress upon the university and NUSGWUE "the necessity of immediately reopening negotiation without interruption" and that should this fail, "SGAUT will prepare the faculty to take whatever action the Council deems necessary to resolve the library problem so that the fa-

culty can fulfill its primary responsibility."

Administration spokesman John Harford reiterated the university's willingness to negotiate on all remaining issues; NUSGWUE representative Bernd Scheitterlein said the union was willing to go back to the bargaining table at any time, but not over the principles of union security or promotions.

Professor Chalk, arguing for his motion in a fairly heated debate, said that while he was one of those outraged at the cancellation of classes in 1969, "we are now dealing with fundamentals." The concept of a union shop is of critical importance

in high-turnover areas like the library, he said.

Economics professor Barry Rosenfeld seemed to sum it up for those against the Chalk motion. He said that students were not exactly screaming in support of the strike, and that faculty's primary responsibility is to students and how their interests are best served.

Commenting on what the vote meant, Chalk said he felt that faculty showed they were against the cancellation of classes but had yet to really vote on where they stood on the main issues in the dispute. He had argued unsuccessfully to have his motion, tabled at SGAUT's Monday meeting, voted on in sections.

### Sheldon

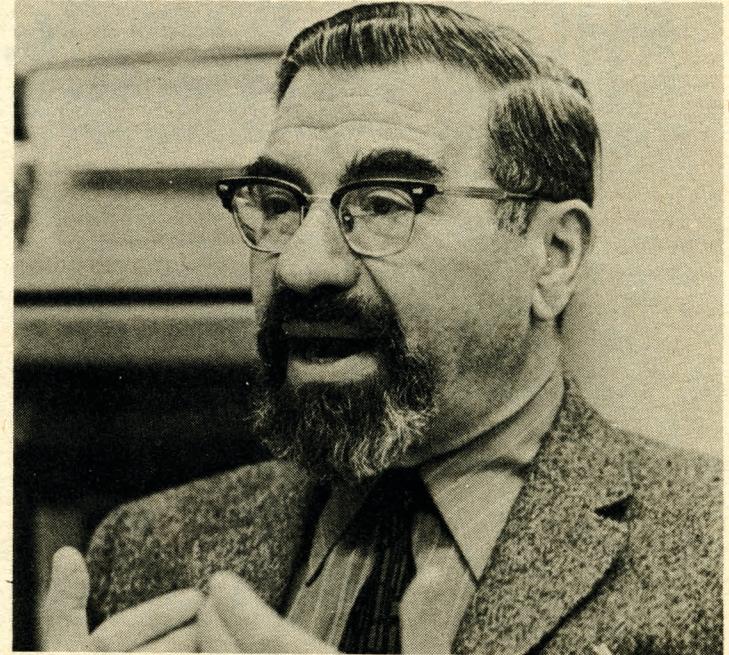
sing perhaps to those who still have sentimental ties with their homelands, but a burden rather than a benefit for their children. For they must belong fully to this North American country if they are to make the most of their lives and themselves contribute to that country.

And there are political implications. As a Canadian by adoption, I have always felt that Canadian politics suffers from a characteristic that is in part inevitable in a democratic country of such great size but, I believe, only in part -- that is, the basing of federal parliamentary representation on local or group interests instead of on political or group interests instead of on political ideology. Of course all democracies face the same problem to a greater or lesser degree, but when you

add this to the pull-devil, pull-baker games of the federal and provincial governments, you turn even federal politics more and more into the promotion of special interests, and so block the long-term national planning that should be Ottawa's *raison d'être*.

I see this new gesture to multiculturalism as both the result of special interest pressures and a further strengthening of them. If it is effective, it can only increase the political power of people who look outside Canada or, at best, to ethnically defined interests, for their main inspiration. Is this the way you create a great country? I doubt it. Another definition of multiculturalism, that noble-sounding generality, is ghetto-mindedness.

*Michael Sheldon, assistant to the principal, originally prepared the above for the CBC's Viewpoint program.*



### Lerner

The modified oath as defined by the Quebec Act was of great importance since it made it possible for the Roman Catholics to become members of the Council. Another important feature was the provision which placed the Roman Catholic Church on almost equal footing with the Church of England.

The Constitutional Act of 1791, which led to the division of the Colony into Upper and Lower Canada establishing the separation of both races, sanctioned the policy of non-assimilation. It was meant by Pitt as a temporary measure, while the ultimate aim for the future still remained the re-unification and assimilation into British culture. Pitt expected the French Canadians to reject, eventually, their separation and plead for acceptance into the thriving (as expected) Anglo-Saxon community of Upper Canada.

Assimilation without coercion remained thus the long-run policy set by the Crown.

Complete failure, however, marked the division of the Colony. The craving for responsible Government resulting in the rebellion of 1837 had a strong French nationalistic undertone, symbolized by the motto of the Le Canadien (published since 1806) "Notre Langue, Nos Institutions, et Nos Louis".

Lord Durham, in his famous report, proposed re-unification of the two Colonies visualizing complete assimilation of French Canadians who were to be saved from "some idle and narrow notion of a petty and visionary nationality".

The Union Act of 1841 re-established a modified version of administrative unity, completely deprived of the monolithic ideas of Lord Durham. Biculturalism was accepted as a condition for unification. Once again assimilation was only temporarily shelved by the Crown.

The British North America Act of 1867 marked a further milestone on the road to Canadian nationhood. Biculturalism confined to provincial boundaries was adopted. Bilingualism restricted to Quebec

and Federal Government level was established. But it was a truce rather than a solution. The English-speaking Canadians were highly optimistic about their future strength in Canada, expecting to increase their proportion through immigration and the assimilation of new Canadians. French Canadians on the other hand counted on "the revenge of the cradle" and their more cohesive communal structure.

By 1890 we notice a growing consciousness to reformulate the desired ends. Biculturalism ceased to be merely tolerated, it began to emerge as a fundamental component of Canadian nationhood. MacDonald addressing the House of Commons in 1890 says:

"The statement that has been made so often, that this is a conquered country is a *propos de rien*. Whether it was conquered or ceded, we have a constitution now under which all British subjects are in a position of *absolute equality*, having equal rights of every kind - of language, of religion, of property and of person. THERE IS NO PARAMOUNT RACE in this country; there is no conquered race in this country; we are all British subjects and those who are not English are none the less British subjects on that account".

The new trend gained momentum in result of the appointment of a French Canadian Prime Minister, the influx of great masses of New Canadians from other than British Stock between 1896 and 1913, the rise of Canada to independence accelerated by the First World War and expressed by the Statute of Westminster of 1931; and last but not least, the remarkable growth of French Canadian culture.

It is upon this background that we can grasp Sir Wilfred Laurier's credo expressed in the debate on the Manitoba school question, on which the MacDonald Government was defeated:

"So long as I have a seat in this House, so long as I occupy the position I do now, whenever it shall become my duty to take a stand, I will take it not upon

the grounds of Roman Catholicism, not upon the grounds of Protestantism, but upon grounds which can appeal to the conscience of all men, irrespective of their particular faith, upon grounds which can be occupied by all men who love justice, freedom and toleration".

With the revival of large scale immigration after the Second World War our Federal Government adopted a policy in harmony with the long-run trend in Canadian national development. While there is no change envisaged in the legal structure, there are definite symptoms pointing towards the recognition of significance of cultures other than English and French. The concept of Canada as a mosaic composed of many cultures is well under way. Cultural pluralism emerges as an official, if still vaguely defined, policy of the Federal Government.

The Hon. Walter E. Harris, at the time Minister of Citizenship and Immigration, addressing the JIAS annual meeting in May 1954 said as follows:

"Canada sometimes is thought of as a country composed largely of two races, French & English. Yet, both of these large races form minority groups in the overall picture. So many racial origins are represented in Canada that it would take a good while to enumerate them. As I said previously, there is no reason for you to disavow the country of your origin. Although I was born in Canada I am proud of my Scottish ancestry, and I am sure that most immigrants and children of immigrants are proud of their national and ethnic heritage."

This is not a sporadic expression of an individual Minister.

The present Minister of Citizenship and Immigration, the Hon. J.W. Pickersgill at the dedication of the Bronfman Collection of Canadians at the Jewish Public Library in Montreal, on June 13th, 1954, had this to say:

"It would be my hope that what you have accomplished in this institution for the Jewish community in Montreal and in Canada will be an inspiration to other elements in our population to preserve

their distinctive literary and cultural heritage as a part of the common national patrimony of our Canadian homeland".

... "The view I have just expressed is one that few Canadians would quarrel with today; but we Canadians were not always so ready to cherish, or even to tolerate the distinctive linguistic and religious and cultural heritages of the various elements that make up our population."

Both speeches are in unison with the philosophy expressed by Prime Minister St. Laurent on the occasion of his annual statements as the Honorary Chairman of Brotherhood Week in Canada.

Commenting upon the brief presented to his Commission by the Canadian Jewish Congress, Hon. Vincent Massey voiced appreciation of the CJC point of view:

"... determination to be thoroughly Canadianized and at the same time deem it not only right but a duty to retain and preserve those intangible possessions of their forbears - mental and spiritual baggage they have been called - which they have brought with them. These traditions precious to them, they believe, rightly, will constitute also a valuable contribution to the common life which they are prepared to foster and cherish."

All these addresses were made before Jewish audiences.

There are other numerous pronouncements of cultural democracy made by outstanding Canadians both in and outside of the government. In fact, it seems that this philosophy has penetrated so far and deep, that it has become an integral part of the Canadian way of life. Any definition of Canadian culture would be incomplete without due regard for cultural democracy. Cultural pluralism in conjunction with cultural democracy is a superior and mature form of inter-cultural relations.

*The above timely comments were written by economics chairman Arthur Lerner in 1954.*

# CORRECTION

Below is the corrected excerpt of the Library workers statement which appears on page 3 of Nov. 19 Issues & Events.

**Management Rights.** Here we are saying the residual rights left to the university after the agreement is signed should be exercised in a just manner. We are restricting management rights to some extent because the university would have to give up some of its power.

We finally came to an agreement, with difficulty, on a labor relations committee. We want to have a fair griev-

ance procedure guaranteed. Other things include scheduling in which we want to make sure that no one works more than six days a week. There have been cases where people have had to work ten days in a row and then receiving days off. Some wanted to work ten days in a row but some have been told to. This was largely left up to the supervisors and we want to make things here more systematic. If a person is treated unjustly, we want to make sure that the person can grieve on this point and have fair hearing. We are close to an agreement on these points.

**Wages.** The university made an offer three weeks ago of an across-the-board 12 percent increase; it's hard

for us to talk in terms of percentages. We want to close up the disparities: for instance there are people doing the same job and one may be earning \$50 more a month than the other. We want to eliminate this. We have partially agreed to the university proposal but we came up with a counter proposal raising the minimum wage for the lowest classifications because they deserve the highest adjustment and by doing this we're trying to compress wage scales.

But the university has costed this out and said it would be too costly. They have never told us why this is too expensive. We came up with our proposal on the basis of what other university library workers were earning

in Montreal and Quebec. In real money terms, I would guess that our proposal would mean an equivalent of 15 percent as compared to their 12 percent. But the university's offer should be looked at carefully. There was a cost of living pay increase of three percent and a general increase of six percent which was retroactive to June 1, so the total increase for these people was nine percent. We (non-professional workers) haven't received anything because we were negotiating while the increases were going through; but when you actually consider it, the university is offering us three percent, not 12 percent. But to put this in perspective, I should say that we're talking in terms of being 20 percent behind other library scales anyway.

## Jobs

### Executive secretary to the principal

Candidates must have very good secretarial skills.

Special requirements include:

1. Ability to speak and read French.
2. Experience in university administration.

For more information, call the Personnel Department at 879-4379.

## Academic Awards

### Graduate Awards

**NATIONAL RESEARCH COUNCIL.** 1967 Science scholarships: Postgraduate scholarships, bursaries; and postgraduate scholarships in Science Librarianship. Deadline: Dec. 1. Applications available from individual dept. heads.

**HARVARD UNIVERSITY.** Frank Knox Memorial fellowships. Deadline: Dec. 1.

**FUND FOR THEOLOGICAL EDUCATION.** Rockefeller doctoral fellowships in Religion. Deadline: Dec. 1.

**NATIONAL CANCER INSTITUTE OF CANADA.** Research grants. (Students in final year of Physics or Engineering are eligible). Deadline: Dec. 1.

**FEDERATION OF UNIVERSITY WOMEN.** International fellowships for grad. study or advanced research in U.S.A. Deadline: Dec. 1.

**GOVT OF QUEBEC.** Formation de chercheurs et d'action concertée (F.C.A.C.) Applications in to Research Officer by Dec. 8.

**CANADIAN POLITICAL SCIENCE ASSOCIATION.** Parliamentary internships (internship after graduation). Deadline: Dec. 15.

**POPULATION COUNCIL.** Fellowships in demography. Deadline: Dec. 15.

**CANADIAN FOUNDATION FOR JEWISH CULTURE.** Scholarships for study towards doctoral degree in Jewish Studies. Deadline: Dec. 31.

**GOVERNMENT OF FRANCE. CULTURAL AGREEMENT FRANCE-CANADA.** University scholarships. Deadline: Dec. 31.

**NATIONAL INSTITUTE OF MENTAL RETARDATION.** Research bursaries in Mental Retardation. Deadline: Dec. 31.

**POLAND-UNESCO.** Fellowship in Slavonic Studies. Deadline: Dec. 31.

**GOVERNMENT OF ISRAEL.** Scholarships. Deadline: Dec. 31.

**GOVERNMENT OF SWITZERLAND.** Swiss university scholarships. Deadline: Dec. 31.

**GOVERNMENT OF THE NETHERLANDS.** Scholarship. Deadline: Dec. 31.

**GOVERNMENT OF GREECE.** State Scholarships Foundation of Greece. Deadline: Dec. 31.

**GERMAN ACADEMIC EXCHANGE SERVICE.** Fellowships. Deadline: Dec. 31.

**GOVERNMENT OF LUXEMBOURG.** Scholarship. Deadline: Dec. 31.

**BELGIAN GOVERNMENT.** Fellowships. Deadline: Dec. 31.

**COMMONWEALTH SCHOLARSHIPS.** Tenable in New Zealand and Australia. Deadline: Dec. 31.

**QUEBEC DEPARTMENT OF NATURAL RESOURCES.** Scholarships in Mineral Science & Hydro Science. Deadline: Dec. 31.

**SOROPTIMIST FEDERATION OF THE AMERICAS, INC. EASTERN CANADIAN REGION.** Fellowships. (1 yr. of grad. study req'd.) Deadline: Dec. 31.

### Faculty Awards

**FEDERATION OF UNIVERSITY WOMEN.** International fellowships for postdoctoral or advanced research in any country other than one's own. Deadline: Dec. 1.

**NATIONAL RESEARCH COUNCIL.** Postdoctoral fellowships; Pier fellowships (post industrial experience research fellowship). Deadline: Dec. 1. Applications available from individual dept. heads.

**MEDICAL RESEARCH COUNCIL.** Centennial fellowships (postdoctoral). Deadline: Dec. 1.

**AMERICAN COUNCIL OF LEARNED SOCIETIES.** Grants for research on East Asia, South Asia; and research fellowships in American studies for foreign scholars (European, Japanese, Chinese, Australian, New Zealand). Deadline: Dec. 1.

**THE BRITISH COUNCIL.** Commonwealth University Interchange Scheme. Deadline: Dec. 15.

**THE CANADA COUNCIL.** Exchange of research scholars with France in the Social Sciences and Humanities. Deadline: Dec. 1.

**AMERICAN POLITICAL SCIENCE ASSOC.** Congressional fellowships for Ph.D.'s in Political Science. Deadline: Dec. 1.

**GOVT OF QUEBEC.** Formation de chercheurs et d'action concertée (F.C.A.C.) Applications in to Research Officer by Dec. 8.

**THE CANADA COUNCIL.** Doctoral fellowships, cat. II. Deadline: Dec. 15.

**NATO.** Research fellowships. Deadline: Dec. 15.

**THE POPULATION COUNCIL.** Fellowships in Demography. Deadline: Dec. 15.

**CANADIAN FOUNDATION FOR JEWISH CULTURE.** Grants-in-aid for original research in Jewish Studies. Deadline: Dec. 31.

**GOVERNMENT OF ISRAEL.** Scholarships. Deadline: Dec. 31.

**ACLS.** Grants for Slavic and East European studies. Deadline: Dec. 31.

**CANADA DEPT. OF ENERGY, MINES AND RESOURCES.** Water Resources research support program, research grants. Deadline: Dec. 31.

**SOROPTIMIST FEDERATION OF THE AMERICAS, INC. EASTERN CANADIAN REGION.** Grants-in-aid. Deadline: Dec. 31.

More at Guidance, H-440.

## Student Services

In an attempt to inform the University Community as to what is happening in the Student Services area, the Office of the Dean of Students has undertaken to write a weekly column to be published in "Issues & Events". The Student Services information will originate from the following Services areas: The Office of Guidance Services, The Health Centre, The God Squad, The Department of Physical Education, and the Office of the Dean of Students.

We hope that the University Community will benefit from this undertaking.

### Financial Aid

Application forms are now available for December bursaries of the Science Educational Assistance Fund. ... may be obtained from the Science Students Association Offices and should be returned to the Financial Aid Office. Deadline December 20th, 1971.

### Intramural Fencing

Instructional fencing classes are held every Monday evening at Birks Hall from 8:00 to 10:00 p.m. Instructions are given by Mr. Herbert Obst of Palestre Nationale. This fencing program is open to all Sir George day and evening students as well as faculty and staff. Equipment is provided for everyone at Birks Hall. If you are interested in learning about fencing, come to Birks Hall any Monday evening at 8:00 p.m.

### Health Centre

In a university the size of Sir George Williams with buildings spread over several blocks, the Health Centre feel it is necessary to have someone in each building trained to give immediate first aid treatment. This is not to replace the service given by the Health Centre, but to supplement it especially when the Centre is closed.

The Health Centre personnel have been in touch with Mr. Gilbert Malo of the St. John's Ambulance Brigade who would arrange, at our mutual convenience, a course of eight lectures on the university premises.

Sixteen people can be accommodated in one course, but several courses can be given. The cost of the courses, including instructions, the books, bandages used during the course and the certificate is \$6.00. Any member of the University Community interested in this program, should contact Mrs. Joan Johnstone in the Health Centre.

### Singapore Students:

We have received a request from the High Commission of Singapore to Canada asking that Nationals complete a short personal information sheet. Students from Singapore should contact Miss Joan Richardson in Room H-405 to complete this questionnaire.

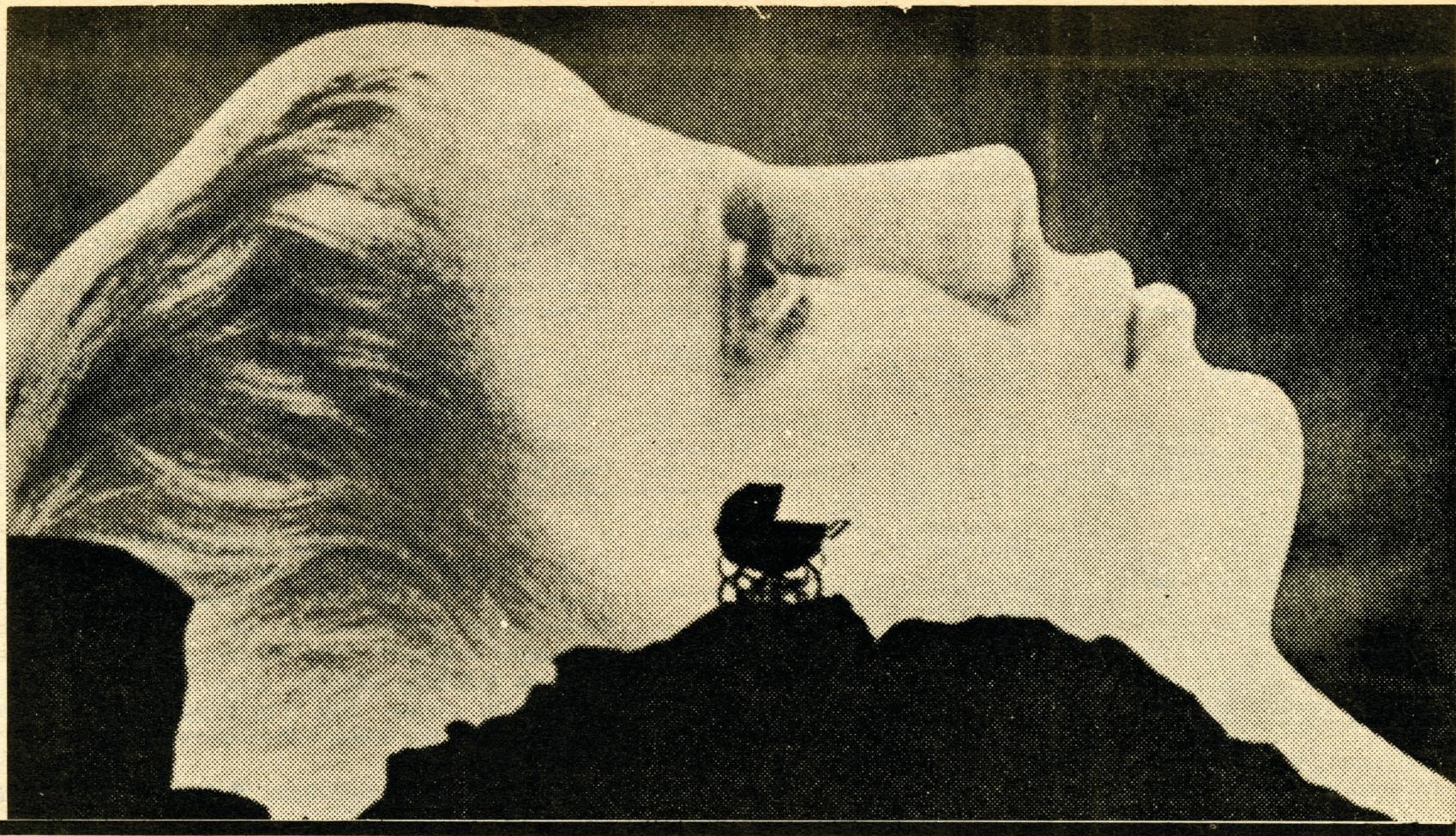
### C.I.V.E.

The Office of the Dean of Students will host an all day meeting of Directors of Student Services from the Quebec universities on November 25, 1971.

The agenda will include a review of the White Paper on Student Life, the role and objectives of C.I.V.E. (Inter-University Committee on Student Life, a Sub-Committee of the Conference of Principals and Rectors).

Chairman of the meeting is Mr. Aurèle Gagnon, Adjoint aux Recteurs à la vie étudiante, Université de Sherbrooke.

NO MOONLIGHT  
IN VERMONT  
but witchcraft  
in Manhattan with  
Mia Farrow in  
"Rosemary's Baby",  
showing twice  
next Friday.



# SGWU THIS WEEK

## thursday 25

COMMISSION TO STUDY THE RATIONALIZATION OF RESEARCH: Meeting in H-620, 9:30 a.m. to noon.

CONSERVATORY OF CINEMATOGRAPHIC ART: Animation films from Zagreb, 8 p.m. in H-110; 50¢ students, 75¢ non-students.

UKRAINIAN CLUB: Meeting at 1 p.m. in H-1019.

ENGLISH DEPARTMENT: "Tropic of Cancer" with Rip Torn at 3 and 5 p.m. in H-110; \$1.

## friday 26

PHILOSOPHY COUNCIL: Meeting at 10:30 a.m. in H-769.

UNIVERSITY COUNCIL: Meeting at 2 p.m. in H-769.

GERMAN CLUB: An evening of German records, tapes and conversation 6 - 10 p.m. in H-545.

CONSERVATORY OF CINEMATOGRAPHIC ART: "Stage Fright" (Alfred Hitchcock, 1950) with Marlene Dietrich, Jane Wyman and Richard Todd at 7 p.m.; "Seven Sinners" (Tay Garnett, 1940) with Marlene Dietrich and John Wayne at 9 p.m. in H-110; 50¢ students, 75¢ non-students (each show).

HOCKEY: McGill vs Sir George at McGill, 8 p.m.

GEORGIAN SNOOPIES: Ground school in H-435 at 8:30 p.m.

NEW DEMOCRATIC YOUTH CLUB: Meeting noon - 6 p.m. in H-110 and 7 - 11 p.m. in H-937.

CANADIAN UNIVERSITIES MANAGEMENT ASSOCIATION: C.B. Neapole, president of Montreal & Canadian Stock Exchange, on "Financial Planning in Canada" at luncheon on 7th floor (tickets \$2 students, \$3.50 non-students in N-025-6); stock exchange tour buses leave Norris Bldg at 2 p.m.

WEISSMAN GALLERY & GALLERY II: Paintings of Adrien Hébert, through Nov. 27.

V.I.F. VETERANS CLUB: Meeting 5 - 7 p.m. in the graduate lounge of the Faculty Club.

BAZAAR: Student handicrafts, 10 a.m. - 11 p.m., mezzanine.

CIVIL ENGINEERING: Prof. Joseph Black, U of Bath, on "History of Fluids in Motion" at 4 p.m. in H-520.

## saturday 27

E.S.A.: "Soldier Blue" with Candice Bergen, Peter

Strauss and Donald Pleasance at 7 p.m. (75¢) and 9:15 p.m. (99¢) in H-110.

ENGLISH DEPARTMENT: "Tropic of Cancer" with Rip Torn at 1 and 3:30 p.m. in H-110; \$1.

NEW DEMOCRATIC YOUTH CLUB: Meeting 11 a.m. - 6 p.m. in H-935.

THE MUD PEOPLE: Mixed bag concert with music by the Albert Failey Blues Band, Emile Grunberg and Jim Gerard, theatre from Loyola plus movies at 8:30 p.m. in Birks Hall, Norris Bldg.; \$1 and bring cushion or blanket.

BAZAAR: Student handicrafts, 10 a.m. - 4 p.m., mezzanine.

## sunday 28

A.S.E.T.: "The Lion in Winter" with Katharine Hepburn and Peter O'Toole at 6:30 and 9 p.m. in H-110; \$1.

BAZAAR: Student handicrafts, 10 a.m. - 4 p.m., mezzanine.

CONSERVATORY OF CINEMATOGRAPHIC ART: "The Stranger" (Visconti, 1967) with Marcello Mastroianni and Anna Karina at 3 p.m. in H-110; 50¢ students, 75¢ non-students.

## monday 29

REFERENDUM: Day students vote on "Do you want a Students' Association with an appropriate constitution?" 10 a.m. - 4 p.m. through Friday.

UNIVERSITY COUNCIL ON STUDENT LIFE: Meeting 5 - 7 p.m. in H-769.

ENGLISH DEPARTMENT: "Carry on Cabbie" and "Carry on Cowboy" with Sidney James at 8:30 p.m. in H-110; \$1.

## tuesday 30

FALL CONVOCATION: 8:15 p.m., théâtre Maisonneuve, Place des Arts.

## wednesday 1

HOCKEY: U of M vs Sir George at U of M, 8 p.m.

NEW DEMOCRATIC YOUTH CLUB: Meeting 3:45 - 6 p.m. in H-520.

## thursday 2

GEORGIAN PLAYERS: Theatre I's comic revue "L'invincible irrésistible" in Birks Hall, Norris Building at 9 p.m. through tomorrow; 25¢.

Photos and notices of coming events should be in by Wednesday noon for Thursday publication (basement, 2145 Mackay) or call Maryse Perraud, 879-2823.

SCIENCE STUDENTS' ASSOCIATION: Last beer bash of the year at the Lorelei, 1226 Stanley, with 3 bottles for \$1 starting 7 p.m.

CONSERVATORY OF CINEMATOGRAPHIC ART: "Phedre" (Pierre Jourdan, 1969) with Marie Bell, Jacques Dacqmine and Jean Chevrier at 7 p.m.; "Persona" (Ingmar Bergman, 1965) with Liv Ullmann, Bibi Andersson and Gunnar Bjornstrand at 9 p.m. in H-110; 50¢ students, 75¢ non-students (each show).

WORKING WOMEN'S ASSOCIATION: Meeting 12:30 - 1:30 p.m. in secretarial Lounge, 7th floor, Hall Bldg; topic: "Appeal procedures for secretary classification and the nature of unions and associations".

## friday 3

SCIENCE STUDENTS' ASSOCIATION: "Rosemary's Baby" (Roman Polanski, 1968) with Mia Farrow and John Cassavetes at 1:15 and 3:45 p.m. in H-110; 99¢.

GEORGIAN PLAYERS: See Thursday.

ADMISSIONS OFFICE: Mini open day 9:30 a.m. - 4:30 p.m. in N-220.

ARTS FACULTY COUNCIL: Meeting at 2 p.m. in H-769.

HOCKEY: R.M.C. vs Sir George in Kingston, 8 p.m.

E.S.A.: D.H. Lawrence's "Women in Love" with Alan Bates, Glenda Jackson and Oliver Reed at 8 p.m. in H-110; 99¢.

## NOTICE

Deadline for submission of honorary degree nominations for 1972 is November 30. Send short biography and rationale to the Registrar, N-207.

## ISSUES & EVENTS

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